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A
S E R M O N

PREACHED AT *694. g. 3.*
CHARTER-HOUSE,

O N

FRIDAY, DECEMBER THE 12th 1760.

THE DAY APPOINTED
FOR THE COMMEMORATION
OF THE

F O U N D E R.

BY W. U. WRAY, M. A.
RECTOR OF WEXHAM. *R*

L O N D O N :

Printed for CHA. BATHURST, at the Cross-Keys, opposite
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S E R M O N

PREACHED AT

CHARTER-HOUSE

FRIDAY, DECEMBER THE 14th 1800

THE DAY APPOINTED

FOR THE COMMEMORATION

OF THE

FOUNDERS

BY W. C. WRAY M. A.

RECTOR OF WEXHAM

L O N D O N

Printed by G. B. Baker, at the Old Bailey

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T O
THE MASTER of CHARTER-HOUSE,
THE STEWARDS,
THE LORDS
AND
OTHER GENTLEMEN
EDUCATED AT
CHARTER-HOUSE,
AT WHOSE REQUEST
THIS SERMON
IS NOW PUBLISHED,
IT IS,
WITH DUE RESPECT,
INSCRIBED
B Y
The AUTHOR.

T. O.

THE MASTER OF CHARTER-HOUSE,

THE STEWARD,

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1 Epistle to the CORINTHIANS X. 31.

Do all to the Glory of God.

WHEN we consider the various engagements of men, their frequent distractions of mind, the many *necessary* calls for their attention to the affairs of Life, the Precept, that we should have a view, in *all* our Actions, to the *Glory of God*, may appear scarce practicable. Like another of the same Apostle's Injunctions, if not limited, it would drive men out of the World, or to a despair of performing their Duty while they continue in it. And, indeed, as *some* have extravagantly extended this Duty, it is one of those things, which to man is impossible: but with comfort may we say to ourselves, with God, as all things, so this is possible; He, by his merciful acceptance, makes our Obedience, in the present case, a *reasonable* service.

I shall, in the following Discourse, have a principal regard to this Day's Solemnity,

First, seeking a consistent Interpretation of the Apostle's Advice;

Secondly, applying it to the present Occasion;

Thirdly, endeavouring to lead the *younger* Part of my Audience, whose information is *chiefly* consulted, to fulfil the Duties of it.

It will be needless, to many of my Hearers, to say, that the Precept we are considering was occasion'd by some *Difficulties* on one side, and some *Offence* taken on the other, in regard to *idolatrous Sacrifices*. The Apostle candidly observes, that the Meats offer'd in those Sacrifices were the Gift of God; in *themselves* as inoffensive to the Mind, as they were wholesome to the Body : that, excepting the mere sitting down to them as an Act of *Worship* to the Idol or evil Spirit to which they were offer'd, they might undoubtedly be partaken of both with Innocence and a good Conscience. Yet, as some had not strength of mind properly to distinguish, a forbearance was recommended, lest Offence should be given to a weak Brother or an Alien : lest the one, taking in all the consequences, should be led to commit Idolatry, or the other, whether Jew or Gentile, be withheld from embracing the Christian Faith.

We cannot but observe here a kind of *Competition* between the God of the Christians, and the imaginary Deities of the Heathens. And, agreeably to the notion of such a Competition, we find the Apostle reminding the Christians, that they provoked their God to *Jealousy* by their idolatrous Compliances; the same kind of Jealousy, to which the Idols of *Egypt* had antiently provoked him, as the God of *Israel*, when Moses was employ'd by him to vindicate his Honour.

Most astonishing, indeed, it is, that there should be any Cause for such a Jealousy, where *rational* Creatures were concerned : yet it is too true, that these senseless Idols had been seated in God's Throne, and had received the Homage that was due to him. Though the invisible things of God, even his eternal Being and Power, were sufficiently obvious

obvious to *Reason*, being consequentially understood by the things which were exposed to *Sense*, yet Reason, alas, did not see them: it changed the Glory of the incorruptible God into the Likeness of corruptible Man, and of Birds and Beasts and creeping Things, worshiping and serving the Creature more than the Creator.

And Men, having made themselves over to the Service of such Masters, became, in consequence, filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to Parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful.

When we read such a Catalogue of Vices, as arising *naturally* from Man's having *misplaced* his *Obedience*, are we at a loss to explain to ourselves the Jealousy, to which a God of *Holiness* and *Mercy* was provoked; or the Meaning of the Apostle when he biddeth us do *all* to God's *Glory*?

He doth not call upon men to cloyster themselves up, and spend their days in a Chorus of Monkish Anthems; to withdraw themselves from the Duties, as well as the Temptations of the World; to consecrate themselves so *wholly* to God, that all their Services, by which their Fellow-creatures may be benefitted, are to become a Corban. He calleth us to a *Love* of our *Brethren*, which suffereth long and is kind, which envieth not, is not easily provoked, beareth all things, endureth all things; a love so excellent, that it far exceedeth the giving our Goods to feed the Poor, or our Bodies to be burned; a love, without which the Gift of Prophecy and of working Miracles, the deepest and most exten-

five Knowledge, the most unbounded Powers of Instruction and Persuasion would be of no Use to others, of no Value to ourselves; a Love, of a more exalted nature even than the Faith, which bringeth substantially before us the invisible things of a future state, than the Hope likewise, which inciteth to their Attainment. And how such a love as this doth tend to the Glory of God, a short view of his Dispensations will abundantly evidence.

When we look round on the natural World, we see proofs of a Wisdom and Power far surpassing our comprehension. So plainly do we perceive the Propriety of the Psalmist's exclamation "The Heavens declare the Glory of God", that we are ready to add "The Earth, with the meanest of its productions, doth the same. The Revolutions of the Earth, the Changes of the Seasons, the Courses of the Heavenly Bodies God hath not enabled Man to controul. But could we, for a moment, suppose him indulged an ability of this kind, yet his breaking in upon the Order, that the Creator had established, would *confessedly* be introducing a Confusion, which would neither bring Credit to himself, nor Glory to God, who had given such power unto Man: nor would he act, in this case, consistently either with Reason or Duty.

Let us now apply this to the *rational* and *moral* System; in the Order of which Man is, from the very Constitution of his Nature, allowed to interfere. Here we see, that, while all the Parts of the Creation, the Government of which God hath reserved absolutely to himself, obediently perform their Functions; the inanimate submitting uniformly to the Laws of Necessity, the merely animate to the Laws of Instinct; Man, the only Creature we are acquainted with, that is left to the liberty of a *rational* Concurrence with his Maker, debaseth

debaseth his nobler Faculties ; and, while the natural and animal World declare the Glory of their Creator, the rational and moral do their utmost to load him with Dishonour and Reproach. Himself is forgot ; substitutes the most unworthy are acknowledged in his stead : these glory that his wise and gracious Designs are counteracted, his System of Happiness disorder'd, Confusion and Misery introduced. For a long Succession of Ages, Miseries and Confusions follow each other in a train, till Men are recalled to the knowledge of that God, whose Mercy is over all his Works ; who, while *Reason* represents him a God of *Order*, is represented by *himself* a God of *Love*, delighting in the Welfare of his Creatures, having in *all* his Dispensations a view to their Happiness.

Naked, indeed, and open to the great Author of this Happiness are all the Means, by which it may be promoted ; but *Man* is not able to discover them. The Eye of Sense may be as perfect as we could wish it, yet, in the Dark, who relies on its direction ? And how well the Eye of *Reason* was able to direct the wandering steps, in the thick Darkness, in which Mankind was antiently involved, need not at present be repeated. It hath pleased God, at length, to set up a Light, which approveth itself sufficient to enlighten every Man that cometh into the world. It shews God to be what it is most natural to believe him. It giveth such a representation of *Man*, as solves all the Difficulties, with which the best of men under the reign of worldly Wisdom were, in all ages, confounded. It shews him formed, indeed, with the highest *Capacities*, yet sunk, in some cases, to a level with his kindred Brute, and, in others, alas ! really below him. His *End* it properly represents, the *Recovery* from so unnatural a State ; the *Means* of which it resteth on the *Wisdom* of God, the *Possibility* on his *Power*, the *Certainty*

tainty on his *Promise*.

What now can redound more to the Glory of God, than that this Light, which He hath set up, should shine into all the Corners of the Earth, to enlighten those, who sit in Darkness and the Shadow of Death, and to guide their feet into the Way of Peace ! How faint is the Glory of the Creator, which the *sensible* sun displays, by shining on his *visible* Works, when compared with that Splendor of his Glory, which breaketh in upon us from this *heavenly* Light ; by which, without a figure, the invisible things of God are now, *indeed*, most clearly seen !

This is the Light, to which Life and Immortality are now brought, and by which the Eye of Faith so clearly discerns them, that it findeth it not, in the least, difficult to perceive their Reality. This is the Light, which represents God as the *Author* of man's Happiness, *Man himself* as the *Destroyer* of it, the *Son* of God as its *Restorer* ; a *perfect Love*, to God in the first place, in the next to his Creatures, as man's *Qualification* for Happiness, and his *Perfection*.

As then by chusing Darkness, rather than this Light for ourselves, or by Endeavouring to extinguish it, we should act to the *Dishonour* of God ; so by *keeping up* and *spreading* this Light, we most effectually do all to his Glory.

By this, becoming Fellow-workers with God for the Happiness of the World, we express that Love, which our Apostle telleth us, as it worketh no ill to our Neighbour, is the fulfilling of the *Law* of *Moses* : We shew that Love to God, and our Neighbour, on which, our *Heavenly* Teacher declareth, hang *all* the *Law* and the *Prophets* : We, in the very best manner, obey his *own great Command*, to soar above the common Examples of *Humanity*, and perfect ourselves

selves, by copying the *Divine Pattern*, in a Love unlimited by any partial Considerations ; learning from him, at the same time, that this unbounded love to the unthankful and undeserving is, with regard to *one* of his Attributes at least, the Perfection even of God himself.

II.

Your Thoughts will naturally have gone before me, in applying what is here said to one, who so amiably copied the divine Benevolence : whose Power, indeed, was confin'd within the necessary Bounds of a private fortune, whose Concern for the welfare of his Fellow-creatures knew no Limits. Well, indeed, might I be silent, when I consider the numbers, who have, in this place, gone before me on the Subject. Yet, if Beneficence may not be repeatedly celebrated in the same words, Praises must long since have failed, even to the Author of *all* Good. His Mercies are *infinite* ; yet a *few* Elements of Language compose all the terms, in which *our* sense of them can be express'd. I may be excus'd, therefore, if I employ a part of the time allotted me, in considering the *Intention* of the Benefactor we this day commemorate, with the *Advantages* derived from him.

His Intention appears to have been, that the End of his Creator might be most effectually answer'd : that, as far as *his* Ability could reach, useful Members might be supplied for the Conduct of this World, and proper Candidates prepared for the Happiness of the next.

The Old find, in his Endowment, a Retreat from the Cares of the World, a Protection from its Calamities. But the principal Advantages arising from his Institution are derived.

rived to you, the younger Members of this place ; his Intention, with regard to whom, is written in Characters too legible to be mistaken. As his Compassion prepared an Asylum for Age, his Wisdom appointed Culture to Youth : While he provided a store of Comforts for the Winter of Life, he consider'd the Spring of it as the season, which gave the Hopes of the Year. Whatever of *Knowledge*, *Virtue*, or *Religion* young Minds are capable of receiving, it was, undoubtedly, his Design to communicate. He is the Instrument of God, in enabling you to *excell* in the Exertion of those Faculties, which God hath made the *Excellence* of your Natures ; in distinguishing you among your *kind*, by exalting the Talents, which distinguish your *kind* from the Creatures *below* them. The *Capacity*, indeed, of Improvement is *born* with Man ; and may, we experience, be buried with him, without leaving any traces, if all Culture be denied it. How many do we see, throughout Life, as much Brutes, with the *Powers* of Reason, as the Beasts of the Field are without them ! And when, on the other side, we look up at the vast reaches, that are made by the human Mind, in such as have been properly trained, we can scarce allow ourselves to believe they are of the same Species.

There have been, indeed, who, by the Strength of Genius, have broke through all Obstructions, and *forced* their way to Eminence. But Instances of these have been so rare, that they are rather to be consider'd as *Prodigies* than as *Examples*. And even these may have fallen greatly short of the Eminence, to which they might have been *capable* of raising themselves, had their *own Efforts* been directed by the *Experience* of others.

But,

But, how attentive soever your Benefactor may have been to *your* Welfare, his Views are by no means to be considered as having terminated in yourselves: The Benefits, which he hath bestowed on *you*, he hath devoted to the most extensive Purposes.

By the * Memorial of him placed so near you, he remindeth you of your Obligations and your Duty. Imagine him, for, were he now present, it would not be unreasonable to imagine him, thus expressing himself. " Little will it avail you, O my Children, that I have provided you an Education, if it serve merely to load the Head, without informing the Heart. Lamentable will be Misapplication of my Bounty, if it only enable you, the more commodiously, to take your ease; to eat, to drink and to be merry. Far nobler were the Hopes, which I indulged, in affording the Means of improvement; and far other Hopes do I now entertain of *you*. Peculiarly happy as you are in the Purity of your Religion and the Freedom of your Constitution, you will render yourselves, I trust, worthy of these Blessings, by your Ability and Zeal for their Support. The same View to God's Glory and the Welfare of Man, which were my Motives in giving, will, I hope, be yours in the Application of my Gift. Suffer not Ambition, that Fever of our disordered Nature, to rage within you; let it not heat you with a thirst of mere Rank and Precedence among your Fellow-creatures; of a Distinction which *may* be mistakenly or unworthily bestowed. Had the ungenerous Passion influenced *me*, where would yourselves have now been dispersed! Where would have been the present Assembly, met to express their Gratitude to me, as God's Instrument for their good! Where would have been

* The Founder's Monument.

All, who have, by my means, adorned the Stations they have filled !. No, my Children, let a Regard to the Ends of your Creator and a Consciousness of your Capacity to serve them, inspire you with an Emulation of excelling in things excellent ; of raising you, not above others, but yourselves ; of distinguishing you in the impartial and unerring Eye of Him, whose Approbation is truly Honour. Then may my Institution, though it equal not my Wishes in watering the whole Earth, yet flow an ample Stream at least ; enriching, by its regular Discharges, the Country through which it passes ; conveying down Blessings to the most distant Generations.

III.

Acquainted then as you are with the Advantages you enjoy, and with what may be reasonably expected from you, the Attempt may be almost needless to convince you, that *all the Benefits* which the very best Education can produce, must arise from your *own Application* of it.

Our wise and gracious God hath dealt with every Part of his Creation, according to the Nature which He hath given it. The vegetable, wholly passive in its frame, is carried on to its perfect state by the force of *mechanical* Laws. The sensitive, having Appetite and Passion to direct it, is left to *their* guidance both for the Preservation of its Being and the support of it. Man, having the Principle of Reason added, to controul the Call of Appetite, hath *more* depending on his choice ; hath more opportunities of becoming himself the Author of the benefits which even his *animal* Half shall receive : the mere Animal however, human as well as brute, depending, no less than the Vegetable, on the Laws of Mechanism for its growth and improvement. As we rise to his
higher,

higher, his intellectual Part, we find the Order of Providence still preserved. The Nourishment of the *Mind*, either its Food or its Physic, as it is not to be forced into it, so neither, when admitted, will it operate mechanically. The Mind of Man cannot, like a piece of clock-work, receive motion by the load of a Weight or the impulse of a Spring : being endowed with an active Principle capable of exerting its Powers or suspending their Operation, it depends wholly for its Advancement on an *active Exertion* of them. If rational Creatures, thus constituted, will, after all, chuse Darkness, rather than the Light which is offered, the very *Frame* of their *Natures* requires that they should be left to the *liberty* of doing it : but the very Frame of their Natures points likewise to the *Condemnation*, which the Gospel of Christ declares to be due to them.

But not to rest wholly on this Reasoning from the *Constitution* of our *Minds* ; let us call in Considerations of another kind, and see whether they will not *confirm* these Reasonings.

When the Time of Instruction and Discipline is expired, the Youth steps into Life : happy, could he as distinctly see forward into Time, as experience looks back through it ! He would perceive the World to be a Labyrinth, which well requires a Clue to conduct him. Yet, elate in the Confidence of Youth, he doubts not to avoid the Wanderings, in which others have been bewildered. Hope seizes the Imagination, disorders the Judgment, paints every thing possible, every attempt prosperous : nor can any thing, but disappointment, abate the rage of the Disease. And how are his Dangers encreased, when, added to the Disorder within, the Circean Poison is administered by every hand ; while the wholesome draught of Reason and Virtue is, with the most watchful assiduity, placed out of his reach ! Passion now be-

comes his Bosom-friend, his Counsellor, his Conductor. Pleasure meets him in all Companies ; her Address is insinuating, her Manners fashionable ; she is countenanced by the Great, protected by Numbers, by scarce any disrespectfully treated. It may seem, therefore, to require a more than common Resolution, to be so hardy as to discard or affront her.

Thus counselled, then, and thus invited, shall we wonder that we find the unhappy Youth rejoicing that his Restraints are removed ; exulting in the Freedom of chusing for himself, in opposition to the strongest remonstrances of Wisdom and Experience ! See him, then, flying from the Tutelage of Friendship ; eager to render fruitless the seeds of Knowledge and Virtue, which he had been constrained to admit ; constant in his Attendance upon Pleasure, devoting to her all his best Hours of Vigour and Activity. View him, at length, languishing on the effeminate Couch ; neither happy in his unworthy Repose, nor able to exert any manly Efforts for his Recovery.

Attend him in his last Stage ; with a Body decayed, a Mind enervated, with nothing but the Ruins of Age to mark the Years which have rolled over him : neither enduring the past, enjoying the present, nor hoping for the future. A miserable uncultivated Waste lies behind ; the Spot around him is unfruitful and unpleasant ; the Remainder of his Journey dreary and full of Difficulties, at a time too, when Difficulties are, at best, but faintly encountered.

Against so powerful an Enemy then you will be upon your guard. Yet an inmate of hers equally deserves your attention : *Indolence* may *encroach*, while *Pleasure* exposes her designs too openly to betray. But, believe me, Pleasure and Indolence differ no otherwise, than, that the former, like a ravaging Army, lays waste all before it ; while the latter
more

more slowly, yet with equal danger, saps and undermines.

There remains then but one Choice to be made ; to which, indeed, both Reason and Wisdom will direct you. While a Pursuit of Pleasure is an Activity fatal and ruinous ; while Indolence is a mere Drowfiness of Soul, which leaves scarce a possibility of Advancement towards any thing desirable ; *Industry* opens the Road to every valuable *Acquisition* and to all real *Enjoyment*. It was from this ripening power, succeeding to the Culture of Education, that the great Examples of old derived that Maturity and Consistence, by which they have endured to our times. Instances are handed down to us of Men, who, by their Labour, not only improved the Talents they possessed, but acquired even those which Nature had denied them. I should exceed the limits of a Discourse of this kind, were I to *enlarge* on all the Topics, which naturally fall under the present Head : for the sake, however, of my younger Hearers it will be proper to *mention* some of them at least.

Having seen then how dangerous are the Enemies, to which you are exposed, at your very entrance into the World, you will scarce need to be told that, in the first place, COURAGE will be necessary ; which is the Exertion of the vigorous Efforts of a manly Spirit. In the next place will TEMPERANCE be required. As the former defends you against the Assaults of an outward Enemy, the latter secures you from the Intrigues of an Enemy within. And, indeed, so important an Attainment did this appear to a distinguished Master of Reason, that He considers a Command over ourselves as the first point to be gained by Education ; as the Principle of all Virtue and Excellence. Let not Youth then imagine that Restraint is to end, where the Power of
others :

others over them ceases. Your Submission now to *Authority* is to prepare you to submit afterwards to *Reason*. And unhappy may that Youth most certainly be pronounced, who feels the Reins let loose by his Governors, before his Reason is ready to take them.

Your next Endeavour must be to acquire a KNOWLEDGE OF YOURSELVES; an Acquisition, which will be found to demand no ordinary Pains, I had almost said, no common *Genius*. The self-love, which is born with us; which, from our very Cradles, is fostered in us; which grows up and improves with our Advancement in any thing we are taught to believe commendable, is always ready at hand to betray us. This becomes the Source of the several Species of Affectation that appear in the World, of Men stepping out of their own Character and exposing themselves in the Garb of their Superiors.

Such a Self-knowledge then being obtained, you will be prepared for a very necessary step to Improvement, *viz.* IMITATION. Though we disgrace ourselves by *aping* our Superiors, we profit much by prudently *imitating* them. The Man would be confined, who should retire from the presence of his Sovereign full fraught with Majesty, and, in solemn pomp, should exact from his Family and Domesticks the Bend of the Knee and the Acknowledgement of Sovereignty. Yet he would recommend himself to *Respect*, could he fall happily into the *Manners* he had seen; the Gracefulness of Address, the Propriety of Decorum, the Distance of Superiority made easy, by unaffected Expressions of Condescension and Benevolence. It is thus that the lowest of us may profit by superior Worth. Thus may the Force of the Grecian Orator, the Copiousness of the Roman become proper Subjects to *all* of Imitation and Improvement; though it
might

might be arrogance in *any* to *assume* the *Character* of a Cicero or a Demosthenes. And, indeed, our natural Proneness to imitate points out the great attention that is due to this Species of Improvement; since, imitate we necessarily shall; if not to our Benefit, assuredly to our hurt.

We are led, therefore, to consider the Importance of EXAMPLE. Good Examples are, in reality, Rules reduced to practice, inciting by their Eminence and encouraging by their Success. Nor are we less interestingly directed to Care in the choice of COMPANIONS. Companions are living Examples; which as they may incite to what is *great*, while they shew it to be practicable, may lead equally to what is *base*, while they teach the way to perform it; may *inspire* the *Love* of *Virtue* by representing it amiable, or *lessen* the *Abhorrence* of *Vice*, by making it familiar: I need not say then, how greatly our Success depends on the Concurrence of our Associates with us, in their Views for the Cultivation either of the Understanding or of the Heart.

From these Observations we are led to consider the Nature and Force of HABIT. Such is our Frame, that Habits will unavoidably arise. If we form not *good* ones by our *Care*, the *worst*, as it may happen, will form *themselves*. And, indeed so imperceptible are their Beginnings, that Nature stands often condemned, for what is, in reality, chargeable upon Habit. It is not enough then, that the Seeds of Improvement be repositied in the Mind, without any Endeavour to give them Root and encourage their Growth. Neither Knowledge nor Virtue are in reality our *own*, till they are become a part of *ourselves*; till they answer the Call, like the muscular Motions of the Body, by an involuntary kind of Obedience.

And to form such Habits is not the Work of a Day: It is not the violent effort that will *force* them upon us; they must be *insinuated* by the moderate stroke.

stroke repeatedly applied. Nature will set herself to resist a rude Attack, but may be won over by the gentle Arts of Courtship : and when thus won over, she will act with her wonted Readiness and Propensity.

In company with Habit PREJUDICE offers itself ; that grand Opposer of all Advancement either in Science or Practice. It unhappily taketh its Seat in the Mind under the guise of Principle ; and fixeth itself the more immoveably, by withdrawing from the Light. Like the Superstitions of Paganism and Popery, it forbids all Reasoning and Examination. And when Error is thus consecrated, little less than a miraculous Power will be required to remove it.

Nearly akin to the Prejudice of the Mind is the FASHION OF THE WORLD ; and, where its Sway is *absolute*, not less powerful in its Opposition to Reason. Prudence directs us to do by the Caprice of Fashion, as by the Tempers of our Friends ; *comply* with it, but not *serve* it. When no good End can be answered, Wisdom will not set itself against the Torrent of a Mob : and when a good End *may* be answered, it will, with St. Paul, become all things to all Men ; and particularly that it may preserve ESTEEM ; a Tribute, which, even to Merit, is much oftener paid by the Wills of Mankind, than by their Judgments.

A great Part of the World chuse to *act*, without the trouble of *reasoning* ; where *Custom* fails them, adopting *Authority* for their Guide ; taking their *Principles*, as they do the Prescriptions of their Physician ; not from an acquaintance with their Efficacy and Worth, but from their Opinion of the Person, by whom they are administered. Necessary therefore to all, who would benefit the World, is the Esteem of it, and laudable their Endeavours to obtain it.

While we value our Credit, as the Instrument of Good to our Fellow-creatures, we cultivate *Benevolence* :

When

When we employ its Influence for the Honour of God, we exercise *Piety*: While we consider our Credit merely as a Possession, we may innocently deem it a very valuable one, and our Care to preserve it is *Prudence*. When, indeed, the *last* becomes incompatible with the *two former Views*, we ought, undoubtedly, to *part* with it, as with any *other* of our Possessions; and rejoice in the Blessing, which our Saviour hath pronounced to those, who suffer Reproach and Reviling for his sake.

TIME likewise deserves our most serious Attention: the Value of which learn from this, that it will not wait our Leisure; that every part of it, which we employ not, we lose. A ruined Fortune may be repaired; Health decayed may be restored; *Time* lost is lost *irrecoverably*. This, perhaps, ought not to be considered as a separate Topic, but as one which is united with all the rest; a Portion of our Time imperceptibly mixing itself with every thing, in which either the Hand or Attention is engaged. It becomes a kind of common Vehicle, like Water, which, though we overlook it in the various Liquors we commend, yet accompanies, in large Quantities, the Spirit of each.

The last thing, the necessity of which I shall point out, is REFLECTION. All the Force of others cannot make an Impression upon the Mind, if the Mind *prepare* not itself to *receive* the Impression. Reflection is the Instrument, by which the Understanding makes its own whatever hath been offered to it. And what a Call have we for the most *assiduous* Reflection, when we consider the Progress, which the Mind hath necessarily to make! It hath to secure the Attention, to store the Memory, to correct the Imagination, to assist the Reason and to improve the Taste. Science is to be established in its Principles, and pursued thro'

all its Branches : Knowledge *obtained* is to be improved into Wisdom for the Conduct of Life. The Nature and End of Man are to be studied ; the Extent of the Understanding explored ; the Seat of Appetite, Passion and Will investigated, and the Means of controuling them : Virtue to be learned ; its Worth, its Principles, its Practice. The Wisdom of God is to be traced through his Works of Nature. But principally are his Dispensations for the Improvement and Happiness of the *moral* Part of his Creation to be *intimately* studied ; that you may know the Proofs of your Religion, its Principles, its Excellence, its Necessity, its Sufficiency.

The Mind thus stored is to be disengaged from the Fetters of Sense, and raised to the Objects of Faith : by the Influence of which you are to be continually advancing toward that more perfect State, in which Inclination and Habit shall coincide with Principle and Duty. 'Till, from an Endeavour to do the Will of God, *as* his Angels do, on *Earth*, you shall be exalted by him to do it *with* them in *Heaven* : Where, free from all selfish and partial Regards, may you join, to all Eternity, with those ministring Spirits, to promote the Happiness of the Creation and the Glory of the Creator.

F I N I S.